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WEEKLY REVIEW.

—Cuba will of course participate in the revolution that has freed the mother country. Some complications may however arise in consequence of the system of slavery there existing. A free press and universal suffrage will not allow Spain to remain long in the rear of other countries, in respect to the emancipation of the negroes. The Cuban slaveholders have before their eyes the lesson taught by the recent American conflict, and will doubtless manifest a greater readiness to come to terms than would otherwise have been the case. There are about 400,000 slaves in Cuba.

—Bombay, which is a sort of Venice, ocean-born, appears to be caving in here and here. The Colaba Causeway has begun to disappear, and it is said that the road near Gowalla tank is taking a plunge. Rather ominous, this.

—After a long interval we hear again of Dr. Livingstone. He was reported to be within a week's journey of Zanzibar. So it is *not impossible that he may make his appearance* any day in Bombay, after an absence of nearly three years.

We are sorry to observe that the Rev. F. H. F. Albrecht, formerly a missionary of the Basle Society at Honore and Dharwar, died at Dresden, in June last. He left India in 1866, with impaired health.

The Church Missionary Society's Hindustani School in Madras, was suddenly emptied of its 72 pupils, owing to a panic occasioned by the reading of the words "Son of God" in the Gospels, in the course of study. Subsequently 26 of the scholars returned.

We have been favored with a copy of the fifth edition of the Rev. Dr. Wilson's "Idiomatical exercises, illustrative of the Phraseology and Structure of the English and Marathi languages." This useful work deservedly maintains its place. The present edition is improved. A number of valuable hints to students of Marathi, are given in the Introduction.

With somewhat questionable taste Mr. Roebuck, at an entertainment in honor of Mr. Reverdy Johnson, the new American minister, spoke somewhat disparagingly of America in connection with the large transfer of the refuse population of Europe to the western world. There is no doubt that the difficulties of America have been greatly aggravated in the last thirty years by the immense influx of illiterate and degraded persons from Europe; her institutions have been put to a very severe test by the foreign alloy so steadily poured into the country; but on the whole it may be doubted if there is any country where these classes could have been more happily dealt with or put to better account. The problem is not yet fully solved, but it seems to be in a fair way of solution, and is not perhaps so pressing as is the problem in European countries, What shall be done with the dangerous classes? It is felt that there is a necessary antagonism between the lower classes and those that govern, in Europe. England seems to be coming to the conclusion that the American method has virtue in it, judging from the greatly enlarged constituency to which she has accorded the right of representation. At all events she may be thankful that so many of her least tractable millions have been taken care of by America.

A Persian named Ismael Khan died the other day in Paris. He had enjoyed for sixty years or more (says Galignani) a pension from the English Government of £1,000 a year. His father, a Persian Ambassador, was shot when standing at a window in Bombay in 1802, and the pension to his son was assigned in consequence. According to our contemporary, these sixty and more thousand pounds were the price of a bird, an adjutant killed by some servants of the ambassador. The natives resented it, a brawl ensued, and the ambassador was shot, perhaps by accident The Banyans should be satisfied; an ambassador killed and £60,000 paid, for taking the life of a bird.

A good deal of interest will be felt in the survey of the Sinaitic peninsula which is to be accomplished within the next six months. The execution of this important work has been entrusted to a party of seven (two officers of the Royal Engineers, four non-commissioned officers, and a photographer). They leave England this month. Besides the topographical survey there is to be a careful examination of the mines, ruins and inscriptions. A learned Arabic scholar and the Rev. F. W. Holland accompany the expedition. It is believed that the routes followed by the children of Israel, nearly 34 centuries ago, will now be determined with something like certainty. We hope that they may be enabled to throw additional light on the still mysterious inscriptions that excited the wonder of travellers as long ago as the second century of our era, and were then believed to have been the work of the Israelites. We do not attach much value to the interpretations of Mr. Foster; but it is certain that these rock-writings could only have been executed by a people considerably numerous and long resident on the spot; and until we have better evidence to the contrary than we have yet seen, we shall continue to lean to the opinion that the inscriptions are the work of the children of Israel.

The September number of *Fraser's Magazine*, in a paper on "The alcoholic controversy," takes as a text the following words of Sir Walter Scott, penned in the year 1817, as the result of his observations on rural pauperism:—

"There is a very natural desire to trust to one or two empirical remedies, such as general systems of education, and so forth. But a man with a broken constitution might as well put faith in Spilsburg or Godbold. It is not the knowledge, but the use which is made of it, that is productive of real benefit. There is a terrible evil in England, to wit, tippling houses. In Scotland there are few. A man therefore, cannot easily spend much money in liquor, since he must walk three or four miles to the place of suction, and back again, which infers a sort of *malice prepense* of which few are capable; and the habitual opportunity of indulgence not being at hand, the habits of intemperance and lust connected with it, are not acquired. If financiers would admit a general limitation of alehouses over England to one fourth of the number, the money now spent in that manner would remain with the peasant as a source of self-support and independence."

The principle embodied in the above is one that we have often insisted on, especially in reference to proposed Indian legislation on the subject; but it is one that the authorities persist in shutting their eyes to.

There are 100,000 houses in Bombay, according to the census of 1864. There are only 19,000 house-owners we are told; it follows that more than four-fifths of the houses are inhabited by rent-payers. There must be an average of more than one family to each house; so we shall not go far astray if we estimate the proportion of rent-payers to the whole as nine in ten. The rent paid by all is heavily assessed; does the burden fall exclusively on the landlords? By no means; the tenant is made to pay it. The rent-payers know this very well; even the very poorest know it; it will be difficult to make them believe that they do not pay 5 or 6 rupees where they formerly paid 4, and they are assured that the cause of the increase is the heavy assessment. The man that deals in ghee sells it according to what it cost him; if there is a duty upon it, his profit will be calculated upon the augmented cost. It is precisely so in regard to house-letting. The rent will be proportioned to the cost of the building, that is, to its present value, and the taxes paid will be included in this. It would be difficult therefore to make us believe that the mass of our population pay no municipal taxes; we could more easily be persuaded that they paid the whole of them. Certainly they pay their proportion. The lower orders are better able to meet the burden than they would have been ten years ago; but if this is to be brought in as a relevant fact then a new principle will be introduced, namely, that men are to be assessed according to their means; a principle that would devolve upon the wealthy, the dwellers in bungalows, the

champaigne-drinkers, the owners of equipages, by far the greater portion of the burden of supplying the city with funds. We hope that there will be no imposition of town-dues on such articles as ghee, grain, firewood and other necessaries of life.

The Municipal income for the coming year is estimated at Rs. 29,29,833. Of this amount 21 lacs are to be obtained from the House, Police, Lighting and Water Rates, and Halalcore cess. The Wheel Tax amounts to Rs. 2,35,000; the Tobacco duty, Rs. 1,57,000; Liquor Licenses, only Rs. 1,21,000. We would recommend special attention to the last two or the last three items. The grog-shops in Bombay do not pay, on an average, six annas a day each to the city. Why should not the State give to the city of Bombay some portion of the Transit Duty it levies on Opium? Five per cent. of this duty would yield a dozen lacs.

We perceive by the last number of the *Church Missionary Intelligencer* that the Church Missionary Society is considering the claims of Rajpootana. It refers to the important mission-work of the United Presbyterian body in that field. There is no doubt 'ample room and verge enough' in that large province for additional operations. It does not however appear that the Church Missionary Society proposes to send European missionaries there but simply hopes that Native catechists, to be trained at Lahore, may be useful there as evangelists. If they were proposing to occupy any new field, we would like to suggest two of vast importance, the Concan and the Nizam's country. We quote from the *Intelligencer* the following passages:

"Ajmere presents an admirable centre, where an effective Mission might be formed, and the light of truth be made to radiate from thence throughout the surrounding districts. But the Church Missionary Society's line of occupation is already too extended. Such has been the destitution, the urgency of the case; so eager have been the cries for help which have reached us from diverse lands, that we have stretched ourselves, not beyond our measure, but beyond our means; and our Missions, although extended, are numerically weak, so that, in many instances, the continuance of the work hangs upon the health and life of a single man. Nor are we sanguine in expecting any large increase in the supply of European labourers. Our work must be done mainly by natives themselves. If the circle of our Missions is to be enlarged, and new territories occupied, it must be by native evangelists. An article in a recent number of the "Mission Field," alleges that, in North India at least, the Church Missionary Society ordains natives only for the pastorate and not for evangelistic work; so that of native evangelists in that region she has none. But is it essential to evangelistic work that a man should be in orders? The men of Cyprus and Cyrene, who, coming into Antioch, spake unto the Grecians, preaching the Lord Jesus, and whose labours were so blessed that "a great number believed and turned to the Lord,"—were they ordained men? But so soon as this movement in advance resolved itself into the pastoral character, then was Barnabas sent down from Jerusalem to meet the new requirements. Or Apollos, when he fulfilled the office of evangelist, and mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ,—was this eloquent man, so able, yet so teachable, aught else than a lay-evangelist? The native evangelists of the Society are its native catechists. Of these it has an army; and these everywhere, and in all parts of its Missions, it employs for evangelistic work.

"The Training College at Lahore, soon to be commenced under the superintendance of two clergymen of the Church of England, eminently qualified for such an undertaking, is the initiative which is needed to meet the great necessities of the present moment. The centrical position selected affords the promise of extended usefulness.

"The new Institution is intended to raise up a mixed agency, one which can be brought to bear on Affghan, and Jât and Rajpoot. We have a firm confidence that it will answer the purpose for which it is intended, so that some from each one of these races will find instruction within its walls, and the Pushtoo-speaking Affgan, the Hindee-speaking Rajpoot, and the Punjabi-speaking Jât, there be fitted for evangelistic work, each amongst their own countrymen."

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SATURDAY, OCTOBER 10, 1868.

THE WAGES OF SIN.

We have been reading a book on the subject of Future Punishment by a Bachelor of Divinity. It is addressed to the Archbishop of York, and is in the form of an answer to a statement made by the latter to the effect that "the doctrine of a terminable punishmen for the wicked finds no countenance whatever from Holy Scripture." The writer of this reply speaks of himself in a way to create the impression that he is a clergyman of the Church of England, but we are told that this is not the case.

The book is vigorously written, with a good deal of dialectic ability, and, we doubt not, with a conviction that its expositions of the Bible are correct. We think, however, that the writer has in some instances prejudged the question and not allowed their due force to the passages under consideration.

He does not rightly represent the general belief of the church. It is not the belief of Christians that they who never heard the Gospel of Christ are condemned for not having believed on Christ. The Gospel is for those who need salvation, that is to say, for sinners who have forfeited the favor of God, are already under condemnation, and are without the means of saving themselves. They believe that the wages of sin is death; of all sin. Sin is the transgression of God's law, however that law may have been made known. If a man really *knows* that God has forbidden lying, stealing, adultery, hatred, &c., it makes no difference whether his knowledge of the law is intuitive or comes to him through a revelation, it is equally binding and transgression is transgression in either case.

It is a great mistake to suppose that the Gospel has been given to vindicate the justice of God, that without it his justice would have been impreached. If the punishment from which it saves could not have been righteously executed, then it cannot be called a Gospel, a ministration of mercy. Mercy is for those who are righteously condemned. No human being has any antecedent right to the Gospel; no one has a claim on God which must thus be met. The question regarding justice must take this form: Has God given laws to men which they have no strength to keep? Have they really sinned in breaking his law, that is, have they voluntarily and culpably and without constraint broken it? The Bible says that they have; and the conscience of man tells the same tale. Men know that they have done what is wrong, with knowledge that it was wrong, and of their own choice. Some are better acquainted with the law than others, but all have some knowledge of it, all are sinners, all are naturally under condemnation, and if they are to be saved can only be so by the pure mercy of God.

The law, we are told by an inspired writer, was not made for righteous men, but for the lawless and disobedient, for the ungodly and for sinners. Its penalties are set forth in language calculated to have weight with sin-loving men. Spiritual men may better be influenced by motives that do not appeal to their fears. Carnal men have placed themselves in such a condition, morally, that they can only be affected by penalties that address their fears, and make some appeal to their experience. Tell a sinner that unless he repents, good men and angels will never love him, or that he will never have the approbation of his conscience, and he will laugh to scorn the insignificant penalty. If the law is to be brought to bear upon him in some effective way, it must speak to him of sufferings that he can understand, of losses than he can appreciate. He can understand when you tell him of physical pain, when you speak to him of a lake of fire, devouring worms, unquenchable thirst and the like. The Bible accordingly represents the wrath of God as finding expression in these forms: it translates the penalties into the sinner's own vernacular. Is there any thing untruthful in this? Yes, if the conceptions awakened are more formidable than the reality; if when the penalty is actually inflicted, it is found to be much more tolerable than those would have been which the Bible depicted. But on the supposition that the language used, though figurative, does not convey a more formidable apprehension of the punishment than the reality shall be found to verify, there is nothing whatever untruthful in the language.

Sinners have very little idea of the wonderful power to torment that exists in the conscience. They have coerced their conscience into silence, and imagine that it is their servant. But ever and anon instances occur showing the recuperative energy that lurks in the conscience. We have seen persons harrowed and agonized by their consciences in a way that was appalling to contemplate; men who had lived many years without ever dreaming of finding such a foe within them; men who had not been guilty of any sin that would affect their position in society; but they had simply come to the right understanding of God's requirements; conviction of sin had suddenly taken hold of them with a keenness of anguish that left them incapable of conceiving any greater misery than they endured. Such a state is generally the prelude to conversion; faith comes to the convicted sinner and he finds peace and joy in believing. But we know that in the last day, when the Judge shall appear, the consciences of all sinners shall be clothed with this tremenduous power. My word shall judge them in the last day, says Christ. We learn from Rev. vi. 16, that when Christ shall be revealed in his glory, the multitude of those who had rejected him shall immediately be seized with terror, and shall cry to the mountains and hills, 'Fall, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand.'

Let us imagine that suddenly a number of believers, one in this city, another in that, should be clothed with the glory of Christ, the very glory with which he appeared on the Mount of Transfiguration, and that men should have before them in this visible form the full illustration of Christ's promise of eternal life to him that believeth. The joint heirs with Christ are seen not only radiant with inexpressible glory, but with a seraphic bliss; a single glance of their countenances

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awakes such a conception of happiness as never before entered the minds of sin-loving men. Now it is evident that the presence of persons thus crowned with glory and everlasting life will of itself suffice thoroughly to revolutionize the minds of all beholders, so that the tremendous sin and folly of their persistence in sin, their rejection of Christ, will overwhelm them like a great mountain. Life will signify to them more than it did before, a thousandfold; the favor of God will be seen to be the one thing needful; his disfavor a curse that must, *under any circumstances*, be an ever present torment.

We have imagined such a case in order to make it evident that it is possible for men, without any change in their actual possessions and capacities, to be suddenly delivered over to suffering greater than they have ever known, by being made to see the real value of that condition from which sin and the rejection of Christ have separated them.

With regard to the general subject discussed in the book mentioned above, we need not now enter into upon it, having treated it not very many months age.

HOMILIES FORTHE TIMES.—XLVIII.

"*I have formed him, even every one that is called by my name.*" "*This people have I formed for myself.*" Isaiah XLIII. 7. 21.

Let us hearken to the voice of the Lord Jesus, saying to each one of us, I have formed thee for myself. And let each one seek to enter into the full significance of this remarkable declaration. May we not imagine that a conversation like the following sometimes takes place between the soul and Christ? There is a fellowship, a communion, a converse between the spirit of the suppliant (in his best hours,) and the Lord Jesus, that may, without too much boldness, be thrown into the form of a dialogue.

The Master. I have formed thee for myself. I am no more in the world that men may see me and hear me, and I must therefore be seen and heard by them in my delegates, my representatives. Knowest thou what a representative should be?

The believer. One that is to represent another, must be made like unto that other, and all in him that does not correspond to the mind of the other, must be subdued and eradicated. The representation will be inadequate and faulty just in the degree that the mind of the delegate and his life do not correspond to the mind of him who is to be represented.

M. What thinkest thou? Is it very necessary that I should be faithfully represented to this generation? Does much depend upon it?

B. All seems to depend upon it. It can hardly be less necessary for thee to appear as thou art to the men of this day, than it was for thee to be manifest to the contemporaries of Peter and John. This in fact is the grand need of every particular generation. The Sun of righteousness is blotted out when thou art not represented. But Lord, art thou not revealed in thy Gospel, which is now an open book, available for every one?

M. The Gospel is hid to them that are lost, the world of unbelievers. Nor did I send forth the Gospel till it had been wrought into the hearts and lives of the Gospel bearers, the apostles. It is revealed from faith to faith; this is its pathway; faith in those that hear will only spring up responsive to faith in those that utter. I have formed thee for myself; I have created thee.

B. Lord, help me to understand this. Have I been fashioned, formed, produced, simply for thee? Shall I regard myself and all my powers as having been called into existence for a special and a most noble end, even for the accomplishment of thy will in the world?

M. Thou wert dead in trespasses and sins which held thee as the grave, so that amity between thy spirit and God there was none, now was there power in thee to shake off the bonds of thy corruption. My voice from the cross reached thee, giving thee life to burst thy cerements and come forth, a new creature, a child of God. I put my Spirit upon thee, and refashioned thy nature, so that thy sins, thy tastes, thy heart, thy life, respond to mine.

B. A beginning has been made; the praise be thine, thou Lord of glory. But who shall worthily represent thee? It is a marvellous thing that they who were yesterday thy inveterate enemies, should to-day enjoy the assurance of thy forgiveness and the first-fruits of future deliverance. Thou has formed me, so much of me as is not under the blight of sin, for thyself; but how much still awaits thy re-creative energy. It is a frightful, unendurable thought that thou shouldst be falsely represented; it were a small thing comparatively to procure that the sun in our heavens should be day after day eclipsed by an unremoving body.—Hast thou not many servauts in heaven, glorious beings who never knew sin, who would count it an unspeakable privilege to come on thy embassy into this world, and represent thee less unworthily to men?

M. In the presence of such, where would sinners find faith to believe? They might learn something of the evil of sin; something of my glory; but where would they get the boldness to trust in me? The heart of man is a very delicate organ, and needs to be very tenderly and sympathetically manipulated in order that faith may spring up where unbelief has reigned from time unremembered. It is the forgiven sinner, speaking of One that was tempted in all points like himself, compassed with infirmity, meek and lowly of heart, it is to an ambassador taken from among themselves, to one who was a citizen of the country to which he is sent before he entered the service of his present Master, it is to such a one they will listen.

B. But to be like Thee,; to witness for thee; to be thy representative; who is sufficient? Flesh and heart fail at the very suggestion.

M. If I fail not nor am discouraged, why shouldst thou faint? The difficulties, whatever they are, are mine not thine. I knew thee, yet I chose thee. The granite may cry out to the sculptor, 'I am too hard and unmanageable, I never can be chiselled into the similitude of thy model; the sculptor will just laugh and work on.

B. At the beginning thou didst say, light! and there was light. If it were a mere question of thy power! But in the redeeming of our natures, it is something besides omnipotence and sovereignty that thou dost exercise. Thou dost not send our freedom to sleep with an opiate, that it may wake and find itself angelic. The tuition of a life time is to be unlearned; the laws of the heavenly life are to win their way into the place of supremacy within us.

M. Can all this be?

B. Assuredly, for it has been, and the hope of it is salvation. Lord, increase my faith.

M. Act according to the faith that thou hast, and thy faith shall grow exceedingly. Thou believest that I, of God, am made unto thee wisdom, righteousness, sanctification, redemption; act upon this faith. Thou believest that my strength is made perfect in weakness; act upon this. Thou believest that I give all needed wisdom; ask then in the firm expectation of receiving. Thou believest in the Holy Spirit, dwelling in the believer; act in the assurance that One is with thee mightier than all that are against thee, mightier than all thy corruptions. Thou believest that my will is better for thee than thine own; act upon this conviction, clutch avidly at every will of mine, say to every deceitful, plausible will of thine own, Get thee behind, me, Satan Thou believest that whatsoever a man soweth that shall he also reap; sow nothing then to the flesh, and bear thy testimony against all such sowing. Thou believest that he who giveth to the poor lendeth to the Lord; give then to the poor, rather than to thine own pleasures. Thou believest that God careth for thee; let him then care for thee; care thou for others. Thou hast faith; use it; occupy with it; let it not slumber; act according to it; and I promise thee that thou shalt soon have faith to remove mountains.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM XLV. 4. Messiah is represented in this Psalm as in Rev. XIX in the two-fold character of warrior and bridegroom. In that chapter we have this Psalm reuttered, its pictures repainted, from the nearer (the N. T.) point of view. That the weapons of this warrior are spiritual is evident. Truth, meekness, righteousness. The pious Jew must have been somewhat bewildered as he attempted to divine how one clothed with meekness could overthrow his enemies. Thy right hand: i. e. the sword in it; the sword of the Spirit. It is a two-edged sword; teaching at first terrible things, as when on the day of Pentecost the Jews were pricked to the heart by it; afterwards gracious things.

6. Thy throne. Christ's dominion over the redeemed is here spoken of; the throne of God in this world; the kingdom of heaven against which the gates of hell shall not prevail. A right sceptre: the only right one. The kings of the earth shall bring their glory to it.

7. See Phil. II. 8-11. There had been many anointed ones before him; but the name of Christ belongs to him. He is anointed the great Anointer: from him all believers receive the unction of the Holy Spirit.

6. O God. 7. Thy God. The difficulties that the Jew finds in the N. T. meet him in the O. T.

8. The idea of anointing is still carried out in this verse; the oil is represented as descending upon his garments, oil of myrrh, cassia and aloes which had been brought from ivery palaces. The gladness of Christ is in being clothed with the garments of salvation; that sinners may touch the hem of his garment and be healed.

9. Kings' daughters. The symbols of an earthly glory poorly express that of Christ's kingdom. All the subjects are joint-heirs with Christ.

10. Forget the things that are behiud. Remember Lot's wife.

11. Love to Christ is the beauty of the Christian. He our all in all.

12. Their destiny shall be in a sense in thy hands. Luke XVI. 9-12.

13. 'Within.' Within the palace; by the inner wall; upon the throne. I. John III. I. The world knowth me not.

17. Praise thee. The church now seeks the praise of men and cannot obtain it. When she shall have learned to ascribe all to the Lamb that was slain, the glory of God shall be seen upon her.

XLVI. 2. Faith makes fearless. Therefore Christ rebuked his disciples, alarmed by the storm on the lake.

4. The New Jerusalem is simply the Church clothed upon with the glory of heaven. The future is embryotic in the present. We drink of the river of the water of life, even as they do who are nearer the throne. This river with its peaceful streams, is contrasted with the roaring waters of verse 3.

5. Not moved. Contrasted with 2.—Right early. The marginal reading is good: When the morning shall appear. The day spring from on high hath visited us. But we are still as they that watch for the morning. One fulfilment of a Scripture promise reveals to us another, the object of hope. This Psalm is however chiefly a recognition of what God now is to his people.

7. The God of Jacob. That which at first sight would seem only disparaging to God, namely the association of His name with that of the sinner, is found to be eminently glorifying to him; for by means of the sinner God's glory in redemption is exhibited. There is a world of promise and encouragement in this single expression, The God of Jacob.

8. What desolations. He desolates the desolators; destroys those that have destroyed the earth.

9. He breaketh the bow. This is the Prince of Peace, whose arrows are sharp in the heart.

10. 'I will be exalted among the heathen.' Three thousand years, nearly, have gone by since this was spoken, and we still wait for its fulfilment. It has been partially and gloriously fulfilled. The false systems of many mighty nations have been overthrown and their gods are no longer remembered. But we look for a far greater and more glorious fulfilment. It would be a very simple matter for God to fill the earth with his glory; he could write the name of Jesus in letters of fire on the firmament and cause every knee to bow. But it is in a different way that he proceeds to take possession of the alienated heart of man. God (if we may be pardoned the seeming irreverence) stoops to conquer. He humbles himself infinitely in the despised and rejected Gospel before every nation, till the appointed hour of victory comes. They that hear and mock little know that they are helping to build the throne of his future glory. And we, if we suffer with him shall reign with him. The first need is that he should be exalted in us; in our faith and devotedness. Oh that each of us would say, He must increase, but I must decrease.

Epitome of News.

SATURDAY, October 3, 1868.

—*Overland, Mail, Sept.* 11th: Captain Eastwick has retired from the Council of India.

Mr. Baggally, Q. C., has been appointed Solicitor-General.

The inquest on the railway accident at Abergele is closed. The jury returned a verdict of manslaughter against the two breaksmen of the goods train. The relatives of the deceased are also prosecuting the station-master at Llandulas.

Murphy, the anti-Popish lecturer, has announced himself a candidate for Manchester, and a serious riot has arisen from an open-air meeting held to promote his candidature.

The strike of the London cabmen took place as threatened, but at the end of four days they succumbed.

The Queen returns to Windsor to-day.

Mr. Jefferson Davis has arrived in London.

The youth Mackay has been executed for the murder of his mistress. This was the first private execution at Newgate.

The Dublin Corporation by a large majority have agreed to address the Queen in favour of the disestablishment of the Irish Church.

The steamer *Massilia* went ashore in going up the Solent on September 4, but was got off without damage.

There has been a fire in Southampton Docks, by which the Royal Mail Steam Company's workshops and factories were seriously damaged.

It is said that in reply to a request from the Italian Government to withdraw his troops from Rome, the Emperor Napoleon has stated that he cannot do so at present for political reasons.

M. Rochefort is to be prosecuted in Belgium for insulting a foreign sovereign.

An Indian war is regarded as imminent in the United States.

Among the deaths reported during the week are those of Lord Ashburton, the Marchioness of Winchester, the Rev. J. Cope, F. R. S., and Mr. Oswald, of Auchencruive.

In reference to the alleged abduction of a Jewess by a Baptist minister's wife, the following statement has appeared in some of the papers:—"We understand that on September 3 Miss Esther Lyons met her father by arrangement, and that they had a private conversation together, which lasted an hour, at the conclusion of which she was asked, in presence of her uncle and brother, two Christian friends, and solicitor for each party, whether she would go with her father, who was in another room awaiting her decision, or remain with those friends with whom she lately resided. She imediately replied that she would remain with the friends with whom she had been staying. It had been previously agreed that both parties would acquiesce in Miss Lyons's decision."

In regard to the coming Œcumenical Council, the *Weekly Register* says:—"Private letters from authentic sources in Rome state that the bishops of the Greek, Armenian, and Nestorian Churches are to be invited to attend the Œcumenical Council, and to take part in the discussions, but not in the voting. The reason for this is that the Catholic Church has always recognized the orders of these Churches to be valid, although they are in schism, On the other hand, there never was any question of inviting the Anglican prelates to attend the council, because the orders of that communion have always been deemed invalid, and both bishops and clergy looked upon as mere laymen. It is supposed that the Government of Russia will do its utmost to prevent the bishops of the empire from attending the council; for in that country Erastianism pure and simple is the order of the day. The bishops of Greece proper will also very probably be prevented by Russian intrigue from attending; but from all parts of Turkey, Bulgaria, Asia Minor, Palestine, and Syria, a great number of Greek prelates will proceed to Rome."

A new Nonconformist church, of which the Rev. Dr. Winslow, formerly of Leamington, is the minister, was recently opened at Brighton. The constitution and services are precisely similar to those of the Church of England, the only difference being that the non establishment principle is professed by the members. Dr. Winslow was assisted on the opening day by the Rev. J. Knapp, of St. John's, Portsea, and Mr. Knapp, it appears, has been inhibited in consequence by the Bishop of Chichester from again officiating in his diocese till he shall have purged himself "of the offence."

The agitation against the increased fares on the railways in the South of London still continues. The latest suggestion on the part of the disaffected passengers is that they should try the experiment of journeying to town from the outlying districts by the aid of velocipedes, after the fashion recently adopted in the neighbourhood of Paris. One expert traveller has proved the possibility of outstripping the steam horse by gliding at the rate of fifteen miles per hour.

Professor Max Müller will publish in October the first volume of the "Rig Veda," the great work on which he has been engaged for so many years.

American Artisan—"Among the many wonderful evidences of the ingenuity of mankind is the machine for setting and distributing type. This is now so perfected that I have now before me a book containing 24,993 ems of solid matter, or 34,255 ems of leaded matter, the type of which was both 'set' and 'distributed' in six hours and thirty-nine minuties by the machine. This is truly wonderful, but the wonder does not stop here. By means of one of these machines, located in the large newspaper offices in the principal cities; and connected by telegraph with the capitol, the reporter or operator can set type himself, the machine standing in New York or New Orleans, and he being in the capitol.

A table, headed "Three Months of Liberal Empire," published by the *Temps*, give a good idea of the condition of the public press in France. From June 1 to August 31 there were forty-one sentences for press offences pronounced against fifty-eight persons, fifteen condemnations to imprisoment and forty-nine to fine. Only one paper, the *Opinion Nationale*, was acquitted, Three papers were suppressed altogether, and of several the sale in the streets was forbidden. On account of the popularity of the forbidden *Lanterne*, anything in the shape of a lantern has become almost a prohibited thing in Paris. A quantity of cheap jewellery was seized the other day because it was made in the form of lanterns, also a number of lantern-shaped clay pipes with a red border.

—The German North Pole Expedition was in 80° 30' N, latitude, July 19th, and proceeding northward.

—It is proposed to have a grand fair in Kurrachee during the Christmas week.

—The Ship *Stag*, in the Bombay Harbour, took fire yesterday morning. The fire was soon extinguished.

—*Times of India*: "The new Fort market, near the King's barracks, was opened a few days since. The building, the area of which is 4,160 feet, is of the most convenient construction, regard having been had alike to the comfort of venders and purchasers, and it is found to be a great boon to those living in the Fort. The total cost was about Rs. 17,000 and the estimated revenue will be about Rs. 5,000 per annum."

MONDAY,—October 5.

—H. M. S. "*Octavia*" arrived at Trincomalee on the 24th ult., from Zanzibar, and according to a telegran received in Madras, brought intelligence that Dr. Livingstone was well, and was believed to be within one week's march of Zanzibar.

—Intelligence (says a home paper) has been received in Liverpool of the total wreck of the East India trader Bremensis, off the Island of Ascension, on the 12th August, by which cargo to the extent of upwards of £120,000 was lost. The Bremensis left Bombay for Liverpool on the 29th May, with a large and valuable cargo, consisting of 6,181 bales of cotton, and a quantity of myrabolams, coir, yarn, seeds, &c. No lives are reported to be lost.

—By telegraph to Alexandria: It is stated that the Prince of Wales contemplates a visit to Egypt this winter. The Princess of Wales will, in all probability, accompany His Royal Highness.

Advices from Athens announce that great excitement prevails in that capital on account of the endeavours made to send back the Cretan refugees.

"La France" asserts that Panslavistic Agents are actively engaged in creating disturbances in in the Danubian Principalities.

The steamer with the remainder of the Mediterranean cable sailed on the 12th instant.

—*Times of India*; telegram, *Oglee, Oct 4*: The force advanced this morning.

The heights above Koondgullee were weakly held by the enemy, who were driven off without loss to either side.

—The *Times of India* points out that 6d per bale on the cotton exported from Bombay, will yield the town £25,000 annually, enabling it to double its water supply.

—Meer, head warder in the Poona gaol, took with him a prisoner named Abbas, and went by night to the house of Captain Anderson, for the purpose of murdering an ayah who did not favor his suit. She was found with her throat cut; Meer and Abbas have been arrested.

—*Madras Athenaeum*: "In a short time the railway will be completed between Madras and Bombay. The whole produce of the central districts at least of Madras may be expected to seek the West rather than the East coast. Not only so, but the provinces which so largely feed the trade of Madras, such as Mysore and the Nizam's, will look westward. A similar process, on the extension of the South-West railway to Cochin and of the Great Southern to Tuticorin, will send elsewhere much of the cotton and grain which now trickle into the provincial capital. Whatever is done must be done quickly, for the stream of trade once driven into new channels will not be coaxed back again. If Madras be not made a safe and commodious harbour, it requires no spirit of prophecy to predict that a quarter of a century hence it will have subsided into the mere official residence of Government, if indeed Government also will not have winged its way westward as Lord Dalhousie half expected."

—*New York Times*: "The Semi-Monthly report of the Castle Garden Labor Exchange, (from the 1st to the 12th inst.,) shows that in that time there were 1,812 applicants for employment, and 2,112 orders of employers for laborers. This is at the rate of 139 applicants and 162 orders per day. It will be seen by this what a great advantage the Exchange is to emigrants. Every emigrant to America can now obtain profitable employment as soon as he lands on our hospitable shores."

—"Encke's Comet, which has appeared again, a little fellow whose orbit is within that of Jupiter its greatest distance from the sun being four times the earth's distance, and its least distance but one third that of the earth's. Its period o

revolution is 3.29 years. It was first discovered in 1786 by Mechain, then by Miss Herschell in 1865, and next by Pons, the astronomer of Marseilles, but it bears the name of Prof. Encke, who first showed that these various discoveries were the reappearances of one and the same comet, and who calculated its orbit."

—*Mitrodaya*: "It was really painful that the nest of forgers who had for years successfully defrauded "the Poor Old Bank of Bombay" of thousands of Rupees, escaped from the clutches of the law through sheer technicalities. The scoundrels have again set up their profession and are proving a real pest and scourge to the pubic. Of these the notorious forger, Bala Manday has again tried to cheat the public by uttering a Government promissory note of Rs.1000 for Rs. 10,000."

—T. in the *Friend of India*: "I hear the policy of inaction in the North West is to be exchanged for a policy of precaution embracing three distinct points. Quetta will be occupied and changed into a first-class fortress. The military system of railways will be completed at once. The leading tribes of the frontier will be subsidized in order that they may act as an effective highland police. Moreover Shere All will be "helped" probably with money, and in a year or two I should not wonder to hear an order in the Gazette appointing some efficient frontier officer "Chief Commissioner of Candahar." I think you may rely on the first three propositions though the last is a mere speculation of my own."

—*Friend of India*: "The insidious policy of the French Government in Cambodia is complained of by the neighbouring powers. Although fully alive to the fact that Cambodia can only be held by military tenure, the Saigon Government disguise their military occupation under show of civilizing the country and style their authority a Protectorate, when they are in actual possession confirmed by treaty."

"The last two numbers of *Notes and Queries on China and Japan* publish a very valuable lecture by Mr. Knowlton on the population of China. The census of 1839 as given by M. Sacharoff of the Russian Embassy in Peking, made the population 415,000,000. That this vast number is nearly correct, is corroborated by the last census found in Governor Yeh's Ya-mun at Canton, and also by the statement of one of the Chinese Commissioners to the foreign ministers at Tien-tsing in 1859, both of which gave over 400,000,000. China thus possesses a third of the human race, twice the population of India and seven times that of Russia. The 18 provinces have a population of 280 to the square mile, or 20 more than in Great Britain and Ireland. Mr. Knowlton ascribes the dense population over so large an area to the comparative antiquity, peace and fertility of the country, combined with the intense desire of the people for children to take care of them in their old age. The over-population of China is a fact of great significance not only to its future history, but to the history of the surrounding countries especially Australia and America. The significance to America is the greater that the new Treaty with Washington removes the old obstacles to emigration while the vast Western lands of the United States are very inviting.

"A poor Killadar of Medeegaon in the Dutteea territories has been sadly victimized by the Brahmins. He was very anxious about rain and one of his Pundits advised him, that if he would feed 100 Brahmins on a certain day they would foretell the fall of rain. This costly experiment was carried out, and the day duly named, but unfortunantely for the meteorological reputation of the Brahmins not a drop fell. The whole 100 impostors have been taken into custody.

TUESDAY,—October 6.

—*Bombay Gazette*: "Eleven young civilians, who have lately passed their final examinations, are expected to arrive at Bombay before the close of the year. They passed by open competition two years ago and have since been employed at studying native languages, law, political economy and Indian history, in which subjects they were examined at the end of each half year. Besides this batch there are as many as thirty selected condidates for the Bombay Service who are now going through this curriculum, and who will be sent out during the next two years. A great deal of attention is now paid to their linguistic and legal training; and judging from the number of prizes which some of them have taken, we hope to see clever men among them."

—*Times of India*: "The *Dagmar* 746 tons, Captain Foyn, sailed from Cradiff, 2nd November last, with a cargo of coals, bound to Bombay, was spoken Dec. 27th in lat. 11 N., 30 W., and has not since been heard of."

—The *Guzerat Mitra*, referring to the death of Mrs. Oliphant, says that she was the first lady in Guzurat who sought to establish intercourse between English and Native ladies. This example has since been followed by others.

—The same: "Soon after the heavy rains which fell on the Junmaushty day, a water brook happened to be espied by some Brahmins, a koss off the village of Kuthlal, in the Kaira Zillah. Verily, this could be turned by them into a source of great wealth; and a report was sent abroad that *Gungaji* had appeared at the above place! Hence thousands of the orthodox people eagerly hastened there to pay their devotions to and bathe themselves in the sacred channel. Lest it might be filled in by the continuous rush to it of thousands, and so suspend the flow of money gained by the lucky discoverers, every care is taken to protect the sides of the much revered channel."

—*Bombay Gazette*: "Mr. Ardaseer Hormusjee Wadia has forwarded six hundred bags of rice to Ahmedabad for the relief of those who have suffered from the recent heavy floods."

—Fall of rain in the Fort up to the 1st of Oct., 78 inches.

WEDNESDAY,—October 7.

—*Indian Daily News*: "It is said that the Lord Bishops of Calcutta, Bombay and Madras have respectively recommended to the Government of India that the period of service, which entitles Chaplains to retiring pensions, may be reduced from 25 to 15 years, or assimilated to that of judicial and educational officers, and that they may be permitted to remain in service even after that period, if they deem fit to do so, and not be compelled to retire when superannuated. The Government of India has referred the case to the favourable consideration of the Home Government."

—*Bombay Gazette*; telegram, Abbotabad, Oct. 5th: "The First Brigade, after an engagement with the enemy, has occupied Chittabut on the crest of the Black Mountain. The Second Briagde is four miles below Chittabut. The enemy were driven from the first position without loss.

"Last night the enemy attacked the bivouac of the First Brigade, when two native soldiers were killed and seven wounded. Three men were wounded to-day.

"The commanding officer at Agror writes that the General last night recalled Vaughan's Brigade to join Bright's Brigade. The two brigades now form one column. A great deal of firing has been heard here to-day between ten o'clock and noon. We could see the smoke of the guns and the bursting of the shells. We also saw the infantry advancing along the crast of the hill."

Oct. 6th: "Yesterday evening the First Brigade took Machai; the highest peak and key of the Black Mountain, without loss.

THURSDAY,— October 8.

—*Times of India*; Black Mountain, Oct. 7: Resistance is collapsing, and some of the belligerent tribes are begging for terms.

Lieut. Unwin was slightly wounded yesterday; one Sepoy killed, and seven wounded.

Water is somewhat scarce.

The troops are busy road-making.

"Yesterday, Imam Khan, convicted at the last Criminal Sessions of culpable homicide, amounting to murder, and upon whom sentence of death was passed by the Hon'ble Justice Westropp was executed at the County Jail. The prisoner, it will be remembered, was a peon in the employ of the British residency at Subzabhad, near Bushire and his victim, Khali Khan, was the havildar of peons. He possessed in a remarkable degree, says the *Times of India*, that indifference to death which is so characteristic of the Asiatic.

—*Mofussilite*: "Accounts from Hissar, Sirsa, and Bikaneer are very distressing as regards the effects of famine. At the latter place, we hear, that parents are selling their children to save them, and themselves, from starvation. The Rajah does his utmost to alleviate the sufferings of the poor, but as his own means are limited, he cannot do much towards it."

—*La Liberté*: "The Emperor smokes an immense number of cigarettes; when he smokes, France appears to him as great under his reign as it appeared little to him under the reign of King Louis Philippe. As France appears to him great, he persuades himself that it is so in fact. Then he thinks it ungrateful; then he cannot really understand how it is that there are members of Parliament not all belonging to the satisfied majority, and that Paris, having to elect nine representatives, has elected nine members of the Opposition. Sincerely believing that the great things he has dreamed of he has realized, he does not understand that there are some people dull enough to prefer individual liberty to the grandeur of the country. On the day when he no longer has his illusion kept up by the intoxication of tobocco, France will be free; and on the day when it will be, not gradually, not by halves, but fully, then parties themselves will be forced to do justice to personal qualities against the reality of which political appearences protest."

This theory is not all smoke; there is something in it; tobacco-smoking favours illusion. A cheroot may be called three inches of time to be burnt up in honor of the imagination.

—*Delhi Gazette*: "We have published to-day a judicial decision upon a case of some interest, rather from considerations connected with the merits of the case and the interest attaching to it, than from any value in the judgment, which of course will be appealed.

"It is the case which has been before alluded to in these columns where a Gooroo of a certain sect of Hindoos became converted to Christianity. He resided in what is called in that part of the country (the Ajmere district, better known as the "Unhappy Valley,") a Ramdwara. It is not a temple, though it seems to have been confounded with one, but a place of residence of the Gooroo, built by the alms and offerings of devotees for the use of their Gooroo, or as he is called there a "Sadh." The land was given by one who if not a Hindoo was the next thing to it, Colonel Dixon who also, it will be recollected, erected in the market place at Nya Nuggur a large stone idol. However the Sadh or Gooroo inhabiting the Ramdwara became a convert to Christianity, and the neighbours very much disgusted thereat determined he should no longer have his Ramdwara. Then there followed a slight disturbance, the history of which is given in the law report, and the matter finally developed into a civil suit, which after dragging its weary length along for a year or two, as is the custom in the Unhappy Valley, has at last been decided *against* the Gooroo.

"It must be a resource to a judicial officer to be able to vary the monotony of legal proceedings by the sportive efforts of imagination, and so we are pleased to read of Captain Repton's playful allusion to the hypothetical case of a parson turning Mahomedan and of a Parsonage being converted into a casino. It is what might be considered by some as rather a "violent hypothesis," but if Captain Repton can see an analogy between the case before him, and that which his sportive imagination conjures up, well and good. We confess to a less powerful imagination. There is indeed a sort of antithetical analogy in that in the one case a Hindoo priest turns Christian and in the suppositious one a Christian priest is to turn Mahomedan. But what about the Ramdwara and the casino?—there it seems to us the analogy halts—we do not go so far as to say it fails, but we think it decidedly halts.

"The case is one which may become hereafter of very great importance, and it is a pity involving as it does so many points of law that it cannot be decided in a court, where the judges could bring the results of judicial training and legal knowledge to the decision of it. Colonel Keatinge would do well to see if it could not be transferred through the medium of the Lieutenant Governor to the High Court of these provinces.

"What were the decisions of the Roman Courts in like cases about the second and third centuries?"

—*Guzerat Mitra*: "The "Sumsheir Bahadoor," alluding to the surperstitious and monstrous practice which the native States formerly observed in extracting confessions from criminals, says, that it is still observed by some of the native rulers, though the Guicowar has cast it off by issuing a circular to all his subordinates to the effect, that the practice of compelling criminals to hold red-hot balls in their hands being cruel and fruitless, any official observing it, will be punished. In another native talooka, however, its Chief had one of his servants to dip his hands into very hot oil, having suspected him of stealing his silver hooka. Some time after, however, the actual thief was detected, but nothing could afford reparation to the Chief's innocent servant whose hand was completly destroyed. These infatuated people believe that if the suspected person were innocent he can hold a red-hot iron ball, or can plunge his hands into

any hot liquid without scorching his hands. To justify these beliefs certain deceptions used to be practised, such as this for instance. A red-hot iron ball was actually placed on the palm of one's hand, but at the bottom of it were placed seven leaves. The person holding it would then run seven yards and throw down the ball which would by that time be able to burn only two or three leaves. In the same manner a ring or a pice was picked out from hot oil. In days gone by, there were some imprudent persons who, to assert truth of any given proposition, would say to the opposing party that, if what he said was untrue, his hands will be burnt whilst plunging them into a basin of hot oil. The latter, if good-hearted, would say, if you are true, you may as well put your hands in cold water, and show us that they are not hereby turned wet. The paper asks the Talookdars, who still follow this barbarous and absurd system, to banish it altogether."

—The *Madras Churchman* says: The *Church News* gives us the following pithy definition of the principles of that obnoxious '*ism*' called Liberalism:

"As religion is *id quod religat*, that which binds man to God, and the members of Christ—and in the order of nature the members of Society—one to another by joints and bands, *i.e.*, by ordinances of rule and of mutual subjection and support, so Liberalism is *id quod liberat*, that which dissolves all these ties; and ignoring all rule as of right whether revealed or established, leaves men free from all obligatory government either from God or man. The mission, then, of the *Madras Churchman* and of the *Madras Church Union* is to secure supporters in favor of *id quod religat*, and, to wean men's minds from *id quod liberat* and its hosts of *Observers, Records*, and *quasi Church Associations*."

But are we not told of a perfect law of liberty? If the Son shall make you free, ye shall be free indeed, says Christ. Whether the Liberals have the right idea of liberty, is another question; but it is certainly the mission of the Gospel to deliver men from bondage.

—The same: "One of the most remarkable superstitions of the present day,—of this age of light and wisdom, when every man thinks for himself,—is the deep-rooted antipathy in a certain class of religious minds to the use of pictures and images of our Lord and His Saints as aids to prayer."

—The *John Bull*, a High Church paper, protests against the doctrine put forth by a correspondent of the "Times" that it is the duty of the clergy to expound the Scriptures at an evening party. "It is this kind of well-meant but foolish zeal which so retards the progress of real religion. One gallant officer lost to the Anglican communion has often been heard to say that the last straw which turned the balance was the prayer meetings at his father's house, where, after good dinner (the champagne and iced wines, which the correspondent of the 'Times' seems to think would have made dumb dogs even of Apostles, not being lacking,) a clergyman prayed against the soul-deluding heresies of the incumbent of the parish. The clergyman who writes in the 'Times' is scandalized beyond measure at the circumstance that a bishop is the best croquet-player in the diocese. He should have added that he is one of our most hardworking prelates, a well read divine, and most easy of access to his clergy. Another bishop, by his talk on horseflesh, of which he is a thorough connoiseur, obtained at a dinner party not long ago £500 for the restoration of a church from an old fox-hunter, who had been heard to declare that no Puseyite bishop should get a penny out of him. The bishop's conduct was far more practical than the twaddling of this clergyman; and it stirs one's blood in these days, when the Church wants the energies of all her sons, to see them wasted on such unpractical and inane schemes as that of preaching and holding family prayers at evening parties"

The clergyman for the age is a man who knows how to play croquet well, and to talk about horse racing like a turfite, and who does not insult well-to do people by evening prayers.

—The *Record* on the *Saturday Review*: "It was in 1855, towards the close of the Crimean war, that the *Saturday Review* was first started. At that time there was no journal based upon the same plan. It was a collection of political and literary articles and essays, supplemented with some six or eight reviews of books. Whether such a publication, unaided by the addition of news, and unspiced by the insertion of correspondence, could make its way beyond the narrow limits of the more cultivated class of readers, was a matter of considerable doubt. The staff collected from the wreck of the *Morning Chronicle* were, as it has been truly said, "audacious, self-reliant, contemptuous," and yet able, in some cases brilliant, writers. There was, perhaps chief and foremost Goldwin Smith, who has now betaken himself to an American professorship; and there were Mr. Fitzjames Stephen and Mr. Vernon Harcourt, *par nobile fatrum*, besides a variety of other writers some of whom no longer contribute to its columns. It has ever been distinguished by a consistent tone of misanthropy, which may possibly be traced to the editor, upon the principle that journalists are noted for "catching the tone" of a paper, so that weekly papers are said often to read as if the different articles were the productions of the same writers. "If," says a daily contemporary, "the paper is cynical, a certain cold, satirical tone prevails, if it is practical, 'business' shines through every line; if it has a high literary reputation, the writers become literary on almost every topic of the day. Thus the best writer takes a certain tone from his editor, his colleagues, and the past career of the paper, until many an editor might fairly say of an article, plagiarising Wordsworth, 'Half of it is his, and half of it is mine.' Even this applies where the writer may select and treat his theme without a word of preliminary consultation or advice. But when all is done, then it is not so easy to say on whose head the literary laurel is to be placed."

"But the most melancholy feature of the *Saturday Review* is to be seen, as we have intimated in the outset, in the fact that from first to last it has been stamped with "ungodliness." It has never professed infidelity, but it has been the cold and deadly enemy of all vital religion. The *Pall Mall Gazette*, which has in this particular been its follower, accounts for this propensity by explaining that it was calculated to suit the spirit of the age. It says that when the *Saturday Review* was started "cynicism was in the ascendent among the more cultivated classes of Englishmen," and that there was an "aptness for universal unbelief and for what may be described as a species of the bitter and contemptuous charitableness," which overflowed "in the unimpassioned, witty, unsparing, and unprejudiced criticism on men, women, and books, which under Mr. Cook's direction appeared week by week." Its chief distinction has been heartlessness, and aversion to everything which had the glow of warmth or enthusiasm. It began its career by assaulting every person who was conspicuous, and every doctrine that was revered, the persons and doctrines of the High Church party alone excepted, an exception obviously necessary in the case of a journal which was chiefly if not exclusively the property of Mr. Beresford Hope."

FRIDAY,—October 9.

—The *Times of India* has received the following telegram from Simla, Oct, 7th: "Shere Ali expresses, in a recent letter to the Viceroy, his wish for full diplomatic relations with the British. The Viceroy has replied most favorably."

—*Times of India*; Dakore: "Dakore is noted as one of the principal shrines for Hindoo pilgrimage in Gujarat. The number of pilgrims assembled this year must have amounted to nearly a hundred thousand. The village of Dakore is, however, too small to accommodate such a large number; there was scarcely a habitable place in it left unoccupied. So great was the crush, that many raised temporary quarters outside the village, and others found no shelter. The presiding god of the place is Runchorjee, an image of Vishnu, in whose honor a very costly and substantial temple was erected more than two hundred years ago, by a Maratha Brahman of Poona known as Trimbachakar. About 4 o'clock in the afternoon of Friday last, the procession started from the temple of Runchorejee. The moveable image of the god was seated on a large elephant, richly caparisoned, the present of His Highness the Gaekwar of Baroda.

"On the night previous to the procession, there were three persons killed within the precincts of the temple, one of whom was a male, a Gosavi, the other an elderly female, and the third a child. All of them, are said to have been crushed beneath the feet of the crowd."

—Lieut. Lowe, of the 12th M. N. I., has been cashiered for using insulting language to an officer.

—Deaths last week, 266.

—A Durbar was held at Poona on Tuesday. An address was presented to H. E. the Governor, by the Chiefs and Sirdars of the Deccan and Guzerat, H. H. the Rajah of Kolapore acting as their spokesman. In his reply, the Governor said: "I think that if there was established here in Poona some institution in which the younger members of chiefs and sirdars of western India could be placed whilst they availed themselves of the advantages of obtaining a good education such as they could here receive, it would be of inestimable advantage. The facilities for education of the highest class in this city are very great, with its many schools, its colleges for engineering and general learning; and what it appears to me is wanted, is that there should be a home provided for them where under careful supervision they could live whilst they were receiving their education, and where they could be kept somewhat apart from others of different rank during the hours not devoted to study, and maintained in a manner befitting their position."

—*Indian Daily News*: "A General Court Martial was to have assembled at Barrackpore yesterday, for the trial of Assistant-Surgeon White who was recently tried at Fort William. It will not, however, take place, the unfortunate gentleman having been found dead on his bed, at about 5 P. M. on Thursday."

—*Bombay Gazette*: "Recent discussions about the policy of imposing town duties in Bombay may perhaps have the effect of bringing public opinion to bear on the same subject in the Mofussil. These town duties, tolls, and other small cesses on goods brought into or belonging to towns used to be the property of hereditary farmers. They abounded under the late Government, and had become so numerous and so oppressive under the Company, that an Act was passed to do away with them altogether. So the land had rest; trade went on without obstruction, and a grinding system of oppressing the poorer classes was abolished. But in these times we see the old evil in full vigour, and the oppression still more powerful and constant, because maintained under the sanction of Government. Hence the extreme unpopularity of our Municipal system, which is to blame for having occasioned the revival of town-duties. The Municipal Act gives great power to the Commissioners to raise revenue by any way they think proper; and most Municipalities have, with the sanction, if not at the instigation of the collectors, resorted to this objectionable mode of taxation.

Is a contractor to be trusted when the only protection the ryots have against the puttewalas happens to be the badly written and vaguely-worded schedule which is hung up on a board in a smoky corner of the tollhouse? The answer of most men who have had much occasion to pass these chowkies would, we fear, be in the negative. In some cities which we could name it is a positive annoyance to have to go near a tollhouse. In order to see whether a passenger has any taxable article in the bundle on his head, the puttewalas rush at him, and make him display everything in his bundle. Women are treated in the same manner, or even worse, as their weak and shy dispositions make them an easier prey to the puttewalas. All this is in restraint of trade, and tends to increase the cost of commodities."

—Mr. Crowe, C. S. is to compile a Gazetteer for the Presidency.

—Local items of the week; a child 4 years old was accidentally drowned in a tank at Sewree; a woman named Kangha was drowned in the Baboola Tank; the body of a newly-born infant was found on the Esplanade; a Parsee, thrown from his horse, died of the injuries; a Hindoo woman was found drowned in a well; a Hindoo died from injuries received in being run over by a carriage.

—Major Waddington is acting at present as Director of Public Instruction.

—Yesterday's "Government Gazette" intimates the appointment of the Rev. Dr. Wilson, by Government, to be Vice-Chancellor of the University.

—Matheran has had 447 inches of rain.

TELEGRAPHIC NEWS.

London, Sept 30th.—The Spanish Revolution has proved triumphant, after a defeat of the royal troops near Cordova.—The garrison of Madrid has pronounced in its favour, and has fraternised with the people, crying, "Down with the Bourbons!"—General Concha has resigned the presidency of the Provisional Council, and Senor Jumpta has formed a new Council, which has proclaimed the

downfall of the dynasty; universal suffrage, and the convocation of constitutional Cortes.—M. de Laguerroniere, the new French Minister at Brussels, on presenting his credentials, said that the friendly relations of France with Belgium were the best guarantee of peace, and that the policy of the Emperor was altogether pacific.

Oct. 1*st.*—Queen Isabella of Spain has fled to France and has been received by the Emperor Napoleon and the Empress Eugenie. The castle of Pau has been placed at the Queen's disposal. It is stated that Sir Henry Rawlinson will be made a Member of the Council of India *vice* Colonel Sir Proby T. Cautley, K.C.B., who has resigned.—The revenue for the quarter ending the 30th September amounted to £15,135,000.—It is reported that a considerable reduction of the British Army is contemplated at the commencement of 1869, comprising the abolition of most of the Depot battalions and the reduction of the forces in Australia and Canada.—The Chartered Bank of India, Australia and China has declared an interim dividend at the rate of 6 per cent. per annum.

2*nd.*—An attempt has been made to assassinate the Viceroy of Egypt by dropping a barbed ball on his carriage The Viceroy fortunately escaped uninjured. The perpetrator of the outrage is unknown.—Lord Napier of Magdala has been visiting Sir John Pakington, and has been entertained at a banquet by the Mayor and Corporation of Worcester.—The inhabitants of Madrid have elected a Council under Senor Jumpta by universal suffrage. The whole of Spain has not joined the revolution.—General Novalichor of the Royalist army has died of the wounds which he received in the late action near Cordova.

3*rd.*—Mr. Disraeli has issued an address to his constituents in which he reviews the conservative administration of the past two years, and declares that the Army and Navy are in an efficient condition. He reaffirms his determination to offer an uncompromising hostility to the policy of Mr. Gladstone and his party, which he believes to be dangerous to the Constitution, to the Protestant religion, to liberty, and to the security of property. He is moreover of opinion that it leads to the establishment of Romish supremacy in the British Empire.—Great preparations are being made at Alexandria for a review on the occasion of Lord Napier of Magdala's arrival with the Star of India for the Viceroy of Egypt.—Andrew Halliday, Esq., has been gazetted a Member of the Council of India *vice* Mr. Charles Mills who has resigned.—The homeward Bombay mail of the 15th ult. reached Suez on the 2nd inst.

Miscellany.

—*Madras Church Missionary Record*: "On July 1st commenced a new system of working our Madras Native Church. The Rev. W. T. Satthianadhan had been to all intents and purposes really independent for some time; it was felt that the time had come when all our Madras Pastors should be totally independent of the Missionary, and even of the C. M. S. Committee, but work under a Native Church Council, which should represent the Native Church. The C. M. S. Committee will have authority, for as long as its grant is the principal item of receipt in the Pastorate Fund, it is natural that its representatives should sit on that Council.

—Rev. N. Honiss, Tinnevelly, in the M. C. M. Record: "It is a very rare thing for a Hindu Christian to be able to point back to any definite period or circumstance in his history, as the turning point from the sleep of sin, unto the life of righteousness. The experience of a Colonel Gardiner, or of a John Bunyan is, I imagine, unknown in the Tinnevelly Church. Many men with whom I have conversed, are quite prepared to affirm that once they were blind, but now they see. But at what particular time their eyes were opened, or what speeial circumstances were the means of removing the scales, they cannot say, The light did not burst upon them all at once, but the grey streaks of dawn seem gradually and imperceptibly to have mingled and merged with the blaze of day. Although now living in the sunshine of the Redeemer's love they cannot say when the bright orb first appeared in their spiritual horizon,

These circumstances render it a matter of the greatest importance that we should adapt our teaching to the idiosyncracies of the people, and this can only be done where they ostensibly give up heathenism, and place themselves under Christian instruction. Then they assemble daily in their Church, they are catechized and taught like children by their Catechist; they have daily to repeat the humbling and purifying truths of the Gospel; their Saviour is again and again brought before them in every variety of aspect; they are gradually influenced by the earnestess and good example of their Catechist; and thus their hearts, in many cases, are imperceptibly affected, and, like flower-buds, gradually yield to the influence of the sun.

—The Rev. W. Moore, Native Minister at Oshielle, an outssation of Abeokuta, thus adverts in a recent letter, to the present aspect of affairs at that station:—

"I am alone remaining here, but I trust that I am not alone, but our Heavenly Father is with me. I hope He will please ere long to bring down Satan's power, to cause His servants to return to Abeokuta again to preach Christ to the many thousands who are yet sitting in darkness and under the shadow of death. I wrote to you, fathers of the Mission, a letter in February last, and I hope you have received the same. We are still much the same as when that letter left us. The chief and people here are still very friendly to us. My fortnightly meeting here with the converts of Abeokuta continues. Our chief subject used to be that every one should do his best endeavour whenever he has the chance to show the war chief of his tribe the necessity of sending to recall the Missionaries. And sometimes I found it necessary to comfort them with a portion of Scripture. I always tell them that tribulation will not last for ever, but it must ere long come to an end; and I sometimes read to them the words of Christ to His disciples in the Gospel of St. John, chapter xvi. and verse 22—'And ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.' Therefore I always tell them that in the midst of the Christan's troubles they should look forward with the eye of faith to the promised joy which shall surely come. I always encouraged them to stand fast in the faith. As for the persecution, it does not affect, I am thankful to say, the faith of the true believers in Abeokuta so as to make them think of turning away from the faith of the Gospel. Having been already convinced, they constantly say that an idol is nothing in the world they can never turn to bow down to it again. They also constantly say, 'To whom shall we go? Christ alone has eternal life to give.' 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved' but that of Christ. We will therefore, by the grace of God, hold Him fast. It always makes my heart joyful whenever they say these words in my hearing. I always 'thank God and take courage.' What is now vexing and troubling their mind most is the inhuman conduct of their country-people toward the Missionaries, and they are eagerly looking out and praying for their return."

"At present the congregation of Ake church assembles in two places every Lord's-day, viz. in Mr.. Gerber's little Missionary chapel near his house at Iporo, and at Isaac Oyedola's house at Akewasimi. The congregation of Ikija meets every Lord's-day at the Mission-house there for prayer; the Igbein congregation assembles every Lord's day at three of their houses; that of Own at Benjamin's house, presided over by Mr. Ogedijo. When I had the intention of administering the Lord's Supper here on the 6th of February last I made my intention known to them, telling them that if any communicant of Abeokuta had a desire to partake of the same, he may come over to Oshielle on the aformentioned day. Several of them availed themselves of the opportunity and came over to Oshielle to enjoy the blessed privilege. But a few days after I received a letter from Mr. Gerber, entreating me therein, in the name of the communicants of Abeokuta to administer the sacrament to them in his little chapel, which request I promised to comply with whenever I should have to administer the sacrament again, I remembered my promise, and therefore sent to inform Mr. Gerber that I would (D.V.) fulfil my promise to them on Easter Sunday. I accordingly did so. Mr. Gerber has enlarged his chapel, yet it was not able to contain one-fifth of the congregation (which was numbered and found to be 315 souls, viz 72 men, 144 women, and 99 children), standing around the chapel. Their joy at seeing me may be rather imagined than expressed. The persecution under which we are now labouring led me to choose the 13th verse of the xxviith Psalm for my text, 'I had fainted unless I had believed, to see the goodness of the Lord in the land of the living.' Through much tribulation we must enter into the kingdom of God. The path of sorrow, and path that alone, leads to the land where sorrow is unknown; yet through the frailty and infirmities of our nature, Christians are always ready to faint in travelling in this appointed way to heaven: but for the glass of faith, by means of which they are enabled to see and know that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, they would have fainted and retarded, &c. I trust that the humble address which I made from this interesting portion of the Word of God has done some good to the hearts of my hearers, who were no less than 315 souls, as above stated. When I saw so many persons assembled together to hear the words of eternal life, my spirit was stirred in me to make known to them the truth as it is in Christ Jesus. But for the smallness of the place where we met together I would have forgotten the persecution under which we are now labouring."

"The service over, the Lord's Supper was administered to 132 persons. I did not expect that the number of those who would come forward to receive the same would be so large: however, having seen them, I thanked God and took courage, feeling sure that the gates of hell have not and shall not be able to prevail over the Abeokuta Church. No sooner had I concluded the administering of the Lord's Supper than a communicant of the Ikija Church (who is well known to me), came forward, saying to me that the communicants of Ikiji Church had heard of my intention to visit Abeokuta this day for the purpose of administering the Sacrament of the Lord's Supper at Mr. Gerber's little chapel; that they, too, would have come there to partake of the same, but that they considered that it did not look well for all of them to leave their own *station*, therefore they stayed, and sent him alone, to come and represent their case to me, and to beg me to come over to *them* also on any Sunday I should think proper, to administer the Lord's Supper to them."

—We find the following interesting statements in the *Christian Work*: "The Rev. R. Toy writes:—The guns, announcing the accession of Ramoma, sister to the late queen, to the throne, have just been fired. She takes the name of Ranavalomanjaka, a name which is not associated with very pleasant recollections; but we must hope and pray that she may govern well and reign long.

The late queen was a heathen, I believe, to the very last; but she gave full liberty of conscience to the Christians, and under her mild reign Christianity and civilisation have made rapid progress. She is said to have had a great dislike to the shedding of blood, and on this account, executions, except in the case of criminals, have been almost, if not altogether, unknown I imagine she will be remembered by the people as one of the kindest-hearted and best sovereigns of Madagascar. We cannot wish that her successor should grant more privileges to the Christians than were granted during the nearly five years' reign now brought to a termination.

She died last night at half-past ten o'clock. Through the doctor, the new queen has sent us word to trust her, as she will be to us the same as her predecessor."

BURIAL OF THE LATE QUEEN.

The Rev. W. E. Cousins writes:—The past month has been a time of political excitement. The late Queen Rasoherina died on Wednesday, April 1st, and on Thursday morning, April 2nd, Ramoma, her cousin, and sister to the late Prince Ramonja, and also to Radama's former rival, Ramboasalama, was proclaimed queen, under the title of Ranavalomanjaka. The prime minister's letter to us announcing this change, was all we could wish; and we have good reason to hope the present reign will be perhaps even more favourable to Christianity than that of the late queen. The funeral of Rasoherina took place on Tuesday evening, April 14th. The day following the queen's death the usual proclamation went forth, that all the people—men, women, and children—were to have all their hair cut off. You may imagine how the people all looked completely shorn of their locks. We could scarcely recognise those we knew best. The queen was buried with a great deal of pomp. Her tomb is a pretty one, built from Mr. Cameron's design, and under his superintendence. In the tomb were placed over 400 dresses, some of which cost more than £100. Her body was wrap-

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ped in native lambas. There were about 700 in number, and averaged in price, say £3 each. There were also twenty watches, one of which cost £200. I don't know how many ear-rings, and other valuables. Everything the queen was fond of was put in the tomb with her, there to spoil and rot. The coffin was made of dollars beat up into bars, and rivetted together so as to form a large oblong box, capable of holding a dozen people (not alive). It cost 22,000 dollars, or over £4,000.

LATER PARTICULARS.

The last mail has brought us most gladdening news from Madagascar. God has been graciously pleased so to overrule events there that the things which have happened have all "turned out for the furtherance of the Gospel"; our worst fears have been removed, our highest hopes are exceeded. We are informed that the queen and her government have publicly renounced idolatry, the great national idol has been sent away, and the queen's household attend the ministry of our missionary, Mr. Toy. The government works have been stopped on the Lord's-day; and a representive of a foreign power on his way to the capital to obtain a ratification of a commercial treaty, having reached the station on a Saturday night, instead of finding the usual escort, was informed that he could not be received at court until Monday The eldest son of the prime minister, together with the prime minister's sister, are candidates for church fellowship; the places for Christian worship, both in town and country, have become crowded to excess; and such is the wonderful eagerness of the people to hear the word of God, that on the Sunday previous to the departure of the last mail, 2,450 persons were counted at Mr Toy's church, while 230 were listeners outside. At another church on the same day the whole of the usual congregation turned out to make room for the crowds outside, and thus the heathen might see how anxious the Christians were that they should all hear "the joyful sound." Thus abundantly the word of the Lord has grown and prevailed.

BATTALAGUNDU.

(32 miles N. W. of Madura.)

LETTER FROM MR. WASHBURN, *March* 10, 1868.

Characteristics of the people. Portions of this letter present some of the difficulties which the attempt to establish Christian institutions must encounter in India, from long-established habits and characteristics of the people—difficulties which should be kept in mind when the degree of success attending missionary effort is considered.

"The country has enjoyed four years of astonishing prosperity; and these have been followed by two years of famine such as had not occurred within sixty years; and still the heavens are cloudless and dry, so that we begin to look forward to scarcity again. Yet, with all these admonitions from Providence, and with considerable knowledge of the true God and of Jesus Christ his Son, the people are little disposed to leave their dumb idols, or to learn righteousness. Providence without revelation is as a dumb teacher teaching the blind.

"Let not any one in Christian lands imagine that the mass of the people of India, or any considerable portion of them, have waked up to want any thing Western because it is better than what they have had for thousands of years. There is indeed scarcely one Hindu who is not scrambling for money and place, for himself and his children. And if western education, if science, if work at service, if *any thing* will tend to procure *this*, he will do any thing, endure anything, to obtain it, —always contriving how he can make the largest gains with the least possible exertion. The perfect security of property under the present government—the free opportunity of displaying wealth without the least fear that it will be seized and carried off by those in power—has created a universal desire for it, as irresistible and as all-pervading as the tides of the ocean. This is one aspect of society about us; let me try to paint another.

"One who was born and educated in a country where the government is but the people acting for themselves,—where every one hopes and expects that the next year will bring something new and better than the last,—where each one will do every thing for himself that he can possibly do,—I say one who has been educated with such surroundings, cannot easily conceive or deal with a state of society where the government is entirely outside and beyond the sphere of the people, and is of that parental kind which provides for them whether they will or not, takes care of them without asking their opinions, and, in general, treats them like incompetent wards,—where it is no shame to be idle or to beg,—where the beggar receiving seems to himself to be conferring a favor on the giver,—where the new is disliked and rejected simply because it is new and the old is cherished and valued simply because it is old. Yet this is exactly the state of things around us."

Some facts are mentioned as illustrations of "the order of things with which we have to deal" —the unmoving indifference of the people as to improvements or progress; and it is said:

"Under such circumstances as these we are attempting not only to substitute Christianity for heathenism, but also to develop a sense of individual responsibility, to introduce social forethought and concerted action for themselves, without waiting for the Government, or some one, to take the initiative in every enterprise—to do their work for them. This is no easy matter —to break down the social order while it is still in vigorous life, and remould it on a new scheme. Indeed, unless God soften, nay, melt with his Spirit, we can do nothing."

Progress. "But we are certainly making some progress. I doubt if, eight years ago, a rupee could have been raised cheerfully from the Battalagundu congregation. This year, the duty of the congregations to contribute a part of the wages of their catechists is freely acknowledged and acted upon. We have raised for catechists and pastors what amounts to one-tenth the sum expended upon them in this station-field. Our arrangements are such that I hope there will not be a family connected with us which does not contribute something for its catechist or schoolmaster.

Giving the Tenth. "I was gratified, a while ago, when one of the catechists announced that they—the catechists and schoolmasters—had all determined to contribute one-tenth of their income for the year, to religious and charitable purposes. They have now had an experience of from three to six moths, and I think the scheme will not be a fruitless one. The people in Ammopatti have contributed enough to keep their church in repair, and they have some funds on hand for a belfry.

"The people in Silukkuvarpatti are making efforts for the erection of a brick church, and have met with so good success that the building will be commenced in a short time. I rejoice to hope that with this outward interest in religion there is rather more of earnest purpose among the catechists. But no one who has not lived in a heathen land can tell how much we need a revival of piety, and an outpouring of God's Spirit on ministers, Churches, and the heathen."—*Missionary Herald.*

PASSENGERS SAILED.

Per Golconda, 3rd:

For Southampton.—Captain Mostyn, Mrs. Adey and three children, Mrs. Dobbs and child, and Messrs. R. A. Houstoun, H. Murray, Worrall, A. Smith, Hyne, and Rushton.

For Marseilles.—Colonel Aitchison, Captain and Mrs. Kinder and child, Mrs. Mallaby and infant, Mr. J. S. Mackintosh, Mr. Bassano, Mr. Turcan, and Captain Hayshe.

For Suez.—Lieutenant Oldham, R. E., Mr. H. Mamigonian, and Mr. and Wates.

For Aden.—Major General Tremenheere.

PASSENGERS ARRIVED.

Per Salsette 3rd:

From Southampton.—Mr. Jas C. Lyell, Mr. G. Lyell, Mr. Thos. H. White, Mr. E. K. Reinold, Mr. J. R. Hatherley, Mr. A. Davidson, Mr. C. T. Burke, Mr. W. C. Hughes, Miss M. D. Sowerby, Miss Ada Sowerby, Capt Van Straubenzee, Mr. G. Walton, Mr. Hillier, Mrs. Broad, Mrs. Mary Potts and two sons, Mrs. Lee and child, Mr. William Harris, Mr. Jesse Stride, Mr. Geo. Andrews, and Mr. Robert Noyes.

From Marseilles.—Mr. A. Hope, Mr. Lionel Berkley, Mrs. Lewis Balfour, Mr. E. H. Hallum, Mr. Harbord, Capt. Mignon, and Mrs. James Pickles, and Mr. Abel Haisman.

From Suez.—Rev. P. Capriotti, Major H. Moore, Lieut. Montagu C. Smith, Major and Mrs. Forlong, Mr. O' Meara, and Rev. Angelo Curti.

From Aden.—Commander Edward S. Meara. Mr. P. T. Gruchy, Mr. James Hatten, and Mr, Charles Jones.

DOMESTIC OCCURRNCEES.

MARRIAGE.

MUIR—ARTHUR—Sept. 22nd, at Aboo, by the Rev. A. Miller, Chaplain, Isabella Fanny, eldest daughter of Colonel Arthur, Bombay Staff Corps, to William James Wemyss Muir, Esq. eldest son of Sir W. Muir, Lieut.-Governor, North-West Provinces.

DEATHS.

INGLE—October 3rd. at No. 6, Grant Buildings, John Ingle, Captain of Pilot Schooner *Zephyr*, aged 42 years, deeply mourned by his afflicted wife and family.

OLIPHANT—Sept. 28th, at Poona, Margaret Eliza, the beloved wife of James E. Oliphant, Bombay Civil Service.

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